Wadatkuht

757 Yerba Santa was a medicine, but its specific use was not given. Gladys had some dried and sliced bulbs, called tásip, which could be used to relieve colds. It was made into a tea and drunk, and is said to have been very vile tasting, with a peppery pitch-like flavor. Kitty recommended it very highly for certain sicknesses but found it almost too vile to take herself. There seem to have been two plants used for stopping bleeding. One called totzi tonigya', was made into hot tea and is said to have been strong. A white woman who was suffering from hemorrhages during her change in life is said to have greatly benefitted by taking this medicine. The other plant which stopped bleeding was called atsátun[a]. A [752] badly cut horse was saved when this medicine was applied in a powdered form to the wounds.
● [232]

There were two cures for gonorrhea. One was a small plant which grew several inches in height which was boiled into a tea and drunk instead of water. The other cure was to drink the sap (as a tea?) from the blisters found on fir trees.

[842] White paint, ibi, was used medicinally in a powdered form to produce sterility in both men and women. An earache was cured by placing warm baby urine in the ear. A toothache was cured by placing warm baby excrement on the afflicted tooth. When eyelids felt granular, blades of rye grass were used to scrape the under surface to remove the granules.

764 Mortuary Customs. Little direct information could be [182] obtained with respect to mortuary customs, possibly because [124] the old pattern was early disrupted, and possibly because of a natural reticence to talk about the subject on the part of the informants. Both cremations and flexed burials have been noted archaeologically.

766 Malevolent doctors (poisoners) were always burned after death and the ashes left lying where the burning took place. Helen Joaquin told of a suspected poisoner being burned to [683] death while he lay too ill to escape. She also told of two other doctors, a man and his wife, who were "knocked in the head" and then burned.

When a shaman died all of his doctoring regalia and equipment was buried with him. These things had a curse put on them, as a general rule, by the dying doctor so that no other Indian dared touch or use them. Valuables such as baskets, beadwork and the like were buried with the body. The other belongings not put into the grave were burned.